

Pathwork Lecture 99: Falsified Impressions of Parents: Their Cause and Cure

1996 Edition, Original Given March 2, 1962

This lecture is given in an **expanded poetic format**, what I call a **Devotional Format** of the lecture, and in that sense this is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, **devotionally**.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. ***I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide's Presence and Love emerging from among the words such that the wisdom comes to LIVE you.***

For clarity: The **original text** is in **bold and italicized**. [My adds of commentary/clarification/interpretation are in brackets, italicized, and not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to <https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/>

Gary Vollbracht

¶	Content
03	<p data-bbox="375 947 789 1016"><i>Greetings, my dearest, dearest friends.</i></p> <p data-bbox="492 1056 743 1125"><i>God bless each one of you.</i></p> <p data-bbox="375 1165 708 1381"><i>Blessed are</i><ul data-bbox="431 1205 659 1381" style="list-style-type: none">• <i>your works,</i>• <i>your thoughts,</i>• <i>your endeavors,</i>• <i>your lives, and</i>• <i>even your mistakes.</i></p> <p data-bbox="492 1421 915 1560"><i>For they [i.e., your mistakes] too may become the great keys to</i></p> <ul data-bbox="683 1570 867 1671" style="list-style-type: none">• <i>freedom and</i>• <i>reality and</i>• <i>love.</i>

by Eva Broch Pierrakos

© 1996 The Pathwork® Foundation (1996 Edition)

Edited by Judith and John Saly; Devotional Version Posted 3/6/15

04

*Once again,
let us talk about love.*

*Let us remember
that anyone
without love
is withering away.*

*The love you
receive
is not [, however,]
the most important,
you need
the love force
in your heart;
it is
your spiritual life-blood.*

*This [i.e., the love force in your heart]
is the driving force –
in a
• good and
• healthy
sense –
that gives
meaning
to life.*

*Without
the love-capacity
your life
will be
• empty,
• meaningless,
• shallow.*

05

*You all know,
and some of you may be
very much
aware,
that deep down in your soul
you have a craving
to be loved.*

*When this craving [to be loved]
reaches your awareness,
it is often
confused with
your capacity
to
love.*

*However, the two [i.e., your craving to be loved and your capacity to love]
are entirely different.*

*A human being
can often be
consciously
aware of his or her need
to be loved,
and yet
the heart
is devoid of loving.*

For

- *the greater
the need [to be loved],*
- *the more it is possible
that you are still*
 - *self-involved,*
 - *withdrawn,*
 - *fearful,*
 - *anxious,*
 - *bound, and*
 - *blind to the other person.*

*The more
you are in*

- *anxiety,*
- *bondage, and*
- *dependency,*

*the less
you are able*

- *to love*
- *to open that inner channel
through which the*
 - *life and*
 - *love*

*force
can*

- *flow and*
- *lubricate your soul,
so to speak.*

*Without
this [love] force,
inner drought
cannot be prevented.*

*This dryness of soul
makes you
feel
that your life
is senseless,
regardless of
the worthiness of
your activities.*

*Only when
this channel to love
is unclogged
will you*

- *become free and*
- *fulfill*

your personal needs.

06

*I have shown you
many ways
to unclog this channel [to love].*

*These processes [by which you can unclog your channel to love]
are thought by some of you
to mean something
other than
spiritual development;
[instead] you call it
psychological search.*

*Again and again,
you make the error
of believing that*

- the spiritual*
- and*
- the psychological*

are two different approaches.

*Forgetting these terms [i.e., forgetting the terms “spiritual” and “psychological”]
for the moment,
you will understand that
without resolving
so-called psychological problems,
you cannot become
fully capable of
loving.*

07

*Let us now approach
your love capacity
from still another angle,
one we have touched upon in the past only in a cursory way.*

*We all know that
the child's first impressions
come from
its first environment,
in which*

- the parents or*
- their substitutes*

*predominate,
including anyone
who plays an important role in the child's life.*

*Since
the child's
capacity to evaluate
is limited,
its [i.e., the child's]
emotional experience
gleaned from the parents
is very distorted.*

*In the crassest case,
the child may
emotionally
experience
the parents
as either*

- good*
- or bad,*
- strong*
- or weak,*
- admirable*
- or despicable.*

*But even if
the experience
is not so extreme,
the child focuses
only
on certain*

- aspects or*
- tendencies*

*of the parents,
while
the rest of their personality
is not even noticed.*

*These
limited impressions [of the parents]
falsify the picture.*

*The image
you carry of them [i.e., the image you carry of your parents],
often unconsciously,
may be
quite contrary to
your
intellectual
• view or
• opinion,*

*but it [i.e., the image your carry of your parents]
nevertheless
• influences your
• actions and
• governs your
• reactions
• to life,
• to others, and
• to yourself.*

*It [i.e., the image you carry of your parents]
also
clogs up the channel
that enables you to
• love and
• experience others in their reality,
while you are
centered
in your own real self,
which is
your reality.*

08

*The child's
fragmented impression of reality
causes distortions
which influence
the way you relate later
• to others and
• to yourself.*

	<p><i>You can be sure that there is a connection between</i></p> <ul style="list-style-type: none">• <i>the most problematic area of your life</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>your perception of</i><ul style="list-style-type: none">• <i>either one [parent] or</i>• <i>both parents, or</i>• <i>someone else in your early surroundings.</i> <p><i>A certain impression of another</i></p> <ul style="list-style-type: none">• <i>person or</i>• <i>persons</i> <p><i>is imprinted upon your soul, and you</i></p> <p><i>continue reacting to others from this</i></p> <ul style="list-style-type: none">• <i>fragmentary and</i>• <i>falsified imprint.</i>
09	<p><i>The remedy is first to become aware of what you really feel about</i></p> <ul style="list-style-type: none">• <i>all members of your family, or</i>• <i>others who were important to you.</i> <p><i>Analyze this</i></p> <ul style="list-style-type: none">• <i>feeling impression</i> <p><i>and compare it [i.e., compare this feeling impression] with your</i></p> <ul style="list-style-type: none">• <i>intellectual view.</i>

	<p><i>Then begin to consider whether your impression of them [i.e., your feeling impression of your parents] is perhaps just a</i></p> <ul style="list-style-type: none"><i>• fragmented,</i><i>• limited</i> <p><i>aspect of a whole person.</i></p>
10	<p><i>When you feel</i></p> <ul style="list-style-type: none"><i>• hurt or</i><i>• angry</i> <p><i>about one or both parents, do you, in your anger, perceive them as</i></p> <ul style="list-style-type: none"><i>• groping,</i><i>• vulnerable,</i><i>• blind, and</i><i>• troubled</i> <p><i>humans?</i></p> <p><i>Or</i></p> <p><i>do they take on an</i></p> <ul style="list-style-type: none"><i>• awesome,</i><i>• strange,</i><i>• fixed, and therefore</i><i>• almost inhuman</i> <p><i>form in your emotional life?</i></p> <p><i>Do they seem</i></p> <ul style="list-style-type: none"><i>• artificial,</i><i>• robot-like,</i><i>• lacking the complexity of the human personality?</i> <p><i>Think about</i></p> <ul style="list-style-type: none"><i>• the term</i> <i>human being and</i><i>• what it [i.e. what the term “human being”] really means.</i>

*Does it [i.e., does the term “human being”]
not mean
a variety of
often contradictory
aspects?*

*Can a person be –
if you must choose these terms –
• good
in one way
and
• bad
in another?*

*Can he or she be
• reliable
in one way
and
• unreliable
in another,
both
• selfish
and also
• unselfish?*

11

*Yet
the child in you
does not perceive that.*

*For the child,
it is
• either
one
• or
the other
but
• never both.*

*Therefore
you still do not perceive
the reality of
your parent
the human being.*

*You may know perfectly well
with your
intellect
that people can be
both
• good
and
• bad,
but
emotionally
you cannot
experience
this truth,
particularly
not with regard to
your parents.*

*Your
emotional experience
is always an
either/or,
and therefore
you are not in touch with
the
• living,
• dynamic
complexity
of the human being
who was closest to you.*

*It is most important
for your own sake
that your
• impression and
• experience
of this person
be as realistic as possible.*

12	<p><i>As long as you are still living with a falsification [of who your parents really were], you cannot cut the tie that keeps you from experiencing</i></p> <ul style="list-style-type: none"><i>• freedom and</i><i>• independence.</i> <p><i>You are also kept</i></p> <ul style="list-style-type: none"><i>• from loving,</i><i>• from finding your true strength.</i> <p><i>Oh, [with this falsification of who your parents really were as real human beings] you may have managed very well [in life] in many ways, but where this tie [to this fixed image of who your parents were rather than experiencing them as the real human beings they really were] is not dissolved by seeing the reality of your parents [as real human beings with both good and bad qualities], you will continue to have problems that could be resolved only by unraveling this knot [brought about by holding to the “either/or” fixed image of who your parents were].</i></p>
13	<p><i>The first step [in unraveling this knot brought about by holding to the “either/or” fixed image of who your parents were] is to become aware of your distortions.</i></p>

Ask yourself:

- *"How do I experience my parents?*
- *Do I experience them as [fellow] human beings in*
 - *their contradictions,*
 - *their blindness,*
 - *their often*
 - *conflicting,*
 - *mixed motivations?"*

Does the person [perhaps the parent] you may have

- *feared and*
- *hated*

most

when you were a child,

perhaps

still exist in you

as one who

- *is invulnerable and*
 - *cannot be hurt,*
- just because*

he or she

hurt [you in] your vulnerability [as a child]?

This phantom

*creates havoc in your life,
my friends.*

14

*After making the revisions [of your images of and beliefs about your parents,]
which constitute*

*the second step [of this process of unraveling this knot brought
about by holding to the "either/or"
fixed image of who your parents were],*

*you can become
a free human being.*

*But how do these revisions [of your fixed images of and beliefs about your parents]
take place?*

Begin [*this second step of this process, begin revising your images of your parents*]
by asking yourself:

*"What were they [i.e., your parents]
really like?"*

Try to

- *understand them
in the fullness of their being.*

 - *Understand*
 - *their lives,*
 - *their*
 - *inner and*
 - *outer*
 - *struggles,*
 - *their own childhood –
from whatever you know about them.*

 - *What made them
what they were,*
 - *what were
their own*
 - *hurts,*
 - *fears, and*
 - *frustrations?*

 - *Understand them
as one mature human being
tries to understand another,
with as much*
 - *detachment and*
 - *objectivity, and*
 - *consider
as many facets of their being as possible,
not just those aspects
that have,
unfortunately,
singularly affected you.*
- Your**
- *seeing only certain traits and*
 - *leaving out others
because you were not affected by them
always dehumanizes the other person.*

15

*Even if you
glorify
a parent,
he or she
still becomes
inhuman
from your
exaggerated overglorification.*

Your

- *fixed and*
- *static*

*view [of seeing in a fixed and static image only those aspects
of your parents which are “good” and which you then overglorify],
due to the
fragmentation [and separating into the various aspects]
of what they [i.e., of what your parents]
really are [rather than seeing each of them as
a whole human being with both
“good” and “bad” aspects],
becomes monstrous.*

*It [i.e., this fixed image of only those “good” aspects of your
parents, aspects that you then overglorify]*

is

- *not alive,*
- *not real.*

Everything

you have

experienced

from [seeing only]

those limited [“all good”] traits in them

which to you

constitute

the entire person

may be factually true.

But

the larger truth

is missing.

Your monster

lacks

the totality of

the whole human being.

	<p><i>You cannot understand those traits that have</i></p> <ul style="list-style-type: none"><i>• hurt and</i><i>• affected</i> <p><i>you unless you see the wholeness [i.e., the “good” AND the “bad” aspects] of the person.</i></p> <p><i>The understanding [of the wholeness of the two persons who were your parents] will dissolve the still hidden</i></p> <ul style="list-style-type: none"><i>• hurt and</i><i>• anger,</i><i>• setting you free, and</i><i>• unclogging the channel to loving.</i>
16	<p><i>You often resist revising your [fixed “all good”] images of your parents.</i></p> <p><i>You may feel</i></p> <ul style="list-style-type: none"><i>• disloyal and</i><i>• guilty</i> <p><i>if you stop glamorizing an</i></p> <ul style="list-style-type: none"><i>• adored and</i><i>• idolized</i> <p><i>parent.</i></p>

*You [may]
feel
it is
your duty
as a child
to continue to do so [i.e., to continue to glorify your adored and
idolized parent].*

*Not glorifying
your parent
may be equated with*

- *disrespect,*
- *contempt,*
- *resentment, or*
- *hate –*

*in your
unconscious mind,
of course.*

*Beneath
this glorification
there may be
fear,
and, under the fear,
hate.*

*Protecting yourself
from*

- *facing*
- *[and fully feeling]*

*this hate
can mean
maintaining
the exaggerated glorification,
not only*

- *because the world [and sometimes religion]
seems to demand it of you [i.e., demands that
you not hate your parents],*

but also

- *because you may need this very parent –
however*
 - *symbolically and*
 - *in a displaced way –
even now.*

17

*Maintaining
your glorified image of a parent
can also be a sign
that he or she
may have been the source
of the only*

- love,*
- acceptance, and*
- security*

you have ever known.

*Therefore,
to your unconscious mind
giving up
the glorified image of the parent
is tantamount to
losing all the*

- love,*
- acceptance, and*
- security*

you have ever known.

*By devaluating
the parent
you rob yourself of
the only value
you possess.*

*No wonder you resist
revising
your [one-sided fixed] image of your parents.*

18

*By the same token,
you may have an equal interest in
holding on to
a hated image.*

Why would you want to do that?

***It [i.e., holding onto a fixed hated image of one or both of your parents]
may be
your very protection against
yourself.***

***If the parent
remains
bad in your eyes,
then the***

- slight and***
- hurt***

***he or she has inflicted on you
becomes nullified,
as it were.***

***You fear –
erroneously of course –
that
if you
accept the parent's humanity
and therefore
let go of
your insistence
that the hurt inflicted on you
was unjust
in the extreme [and had nothing to do with
your being deserving of the hurt in some
sense, and thereby denying any possible
shortcomings or “badness” in you as a real
human being],
your own value
will be diminished [because you will then have to accept
some of your own real human “badness”].***

***There are also
other ways
of holding onto
the hate;
they [i.e., these other ways of holding onto the hate of your parents]
• have to be found and
• experienced
by each one of you
in your individual work.***

19

*It is so much easier
for the child in you
to have
everything
well ordered.*

*A reality,
• which is [inherently]
• flexible and
• contradictory,
• for which [inherently]
there are
no fixed rules,
is something
the child in you
would rather
not cope with.*

*So it may seem much easier [to the child in you]
to cling to
your fixed impressions,
where
each person
fits into a niche.*

*Each impression
becomes then
a static image,
which gives you
a certain unreal
sense of
• order and
• security.*

*You think you
know
where you are.*

*However,
the price you pay
for this
precarious
• order and
• security
is so much bigger
than what you can even try to estimate now.*

20

*When you begin to
revise
your impressions of
people in your early environment
because you want to*

- *see them with a mature attitude and*
- *understand them in their reality,*

you may find a certain

- *fear and*
- *resistance*

to do so.

*Focus on it [i.e., focus on your fear, your resistance to see with a mature attitude
your parents in their reality],
and realize
its [i.e., realize your fear's, your resistance's] significance.*

*Understand
that the resistance [to seeing your parents in their reality]
is the very indication
that in it [i.e., in your resistance to seeing your parents in their reality]
lies a*

- *deep and*
- *important*

key to

- *your life and*
- *many of its problems*

*you probably never thought
could have
any connection whatsoever.*

*Only after
you come to terms with
your resistance
by*

- *strengthening and*
- *fortifying*

*your will, and
by asking in*

- *prayer and*
- *meditation*

*to see the truth about your parents,
will your resistance [to seeing the truth about your parents]
gradually weaken.*

	<p><i>There is no better way to pray than using your current</i></p> <ul style="list-style-type: none"><i>• resistances and</i><i>• stumbling blocks</i> <p><i>in a most specific way.</i></p>
21	<p><i>Psychological work is simply finding out the truth about</i></p> <ul style="list-style-type: none"><i>• yourself and</i><i>• others.</i> <p><i>I have pointed out to you many times that you cannot see the truth</i></p> <ul style="list-style-type: none"><i>• in others</i> <p><i>if you do not see the truth</i></p> <ul style="list-style-type: none"><i>• in yourself.</i> <p><i>At certain stages on this path, however, after</i></p> <ul style="list-style-type: none"><i>• a certain amount of truth about yourself has been brought to consciousness,</i><i>• truth must also be approached from the other side.</i> <p><i>That other side is the desire to see the truth about</i></p> <ul style="list-style-type: none"><i>• others,</i><i>• your parents and</i><i>• siblings, for instance.</i> <p><i>This [seeing the truth about your parents and others] is another way to gain more truth about yourself.</i></p>

*The desire
to see the truth about others –
their*

- *lives and*
- *personalities*

*in their whole dimension –
will give you*

- *insight and*
- *understanding*

about

- *your own life and*
- *all that*
 - *governs you,*
 - *paralyzes you, and*
 - *puts you in conflict even now.*

*Needless to say,
this understanding [about the lives of your parents
and of others, understanding that gives you
the needed understanding about your own life]
is the prerequisite
to your ending
these unproductive patterns.*

22

*Your next thought may very well be:
This [gaining understanding about the truth concerning my parents and others]
is easily said,
but not easily done.*

*Apart from
your own resistance [against gaining this necessary understanding
about your parents],
you may not have
the necessary*

- *information and*
- *knowledge*

about

- *parents or*
- *parent figures*

*to revise
your image.*

*They may be dead,
and even if they are still living,
and you can contact them,
there may be
certain things
you cannot possibly
discuss with them.*

*So [in the face of your parents' inaccessibility]
how can you*

- *revise your image and*
- *correct your falsified impressions?*

*If you
truly wish to do so,
you will succeed;
of this you can be sure.*

*You may find a way
to learn more about them,
with an entirely new attitude.*

*You may seek out a contact
that will reveal
certain information about*

- *their lives, and*
- *other aspects of their personalities*

you have never

- *seen or*
- *known,*

*so that
they become
more human
for you.*

*Eventually,
after you have freed yourself to some degree
of the old tie [i.e., the tie to the EITHER "all good" OR "all bad" aspects],
you may even bring yourself
to communicate,
in a spirit of truth,
with a still living member of your family
with whom
you might never have considered communicating.*

	<p><i>By trying to understand their problems, your own hurts are bound to diminish.</i></p> <p><i>First, however, you may have to become aware that a hurt exists.</i></p>
23	<p><i>What if the parents are no longer alive?</i></p> <p><i>Often there may be someone still near you who might have a different slant [from yours] to complete the picture for you, even by adding his or her own, but different, distortion to the whole picture.</i></p> <p><i>It may be</i></p> <ul style="list-style-type: none"><i>• a sibling,</i><i>• another relative, or</i><i>• a friend.</i> <p><i>But in addition to this, you need still another approach, so you will have the courage to take the necessary steps [needed to understand your parents in their wholeness].</i></p> <p><i>This [other] approach is the sincere will to know, manifested in prayer, to which the answer will come.</i></p> <p><i>God's ways are so wonderful.</i></p>

*If you are willing to
want
to understand*

- *what made them [i.e., what made your parents]
the way they were, and*
- *what was their motivation
for much you could never understand,*

*comprehension
will come to you
in most miraculous ways.*

*Even if there is
absolutely no one left
who knew them,
incidents will occur to you
that you had
never before
evaluated
in a true light.*

*Perhaps you will remember
certain aspects of their lives
of which you had been told,
but which you*

- *disregarded and*
- *excluded*

from your perception.

*All of a sudden
these incidents
will take on a new meaning,
enabling you
to evaluate their personalities
in a different way,
with the*

- *detachment and*
- *objectivity*

*of one uninvolved human being
toward another.*

*As you begin this process [of discovering who your parents were through prayer and meditation, truly wanting to know your parents],
your entire outlook
will gradually change.*

*The facts
of your experience
will not be eliminated,
but
the experience
will take on
a different meaning
and thus [i.e., by the experience taking on
a different meaning]
set you free.*

24

*However,
right now
you have to be aware of*

- what you feel,*
- how you experience your parents, and*
- how you have been hurt [by your parents],*

*although on the surface
you may have
a veneer of indifference [toward seeing these truths].*

*The
desire
to see the truth
has to be cultivated.*

*Determine first
whether or not
you
inwardly
desire the truth.*

*As long as
you reject a truth –
any truth –
you will be
in bondage to*

- confusion and*
- unreality.*

*You do
not have to
force the issue,
but
in an organic way
your resistance [to seeing the truth about your parents]
will weaken,
provided
you do not
keep pushing the matter away.*

*If you can
acknowledge to yourself*

- that you
wish to maintain
a falsified picture and*
- that you
do not wish
to know the truth,
the rest will come by itself.*

25

If you say,

- "I cannot find out,"*

*ask yourself
whether you do not really mean,*

- "I do not want to."*

*Even if you think you cannot [be open to the desire to understand the truth],
make yourself
wholly open
for the desire
to understand the truth.*

	<p><i>Without truth, there cannot be love.</i></p> <p><i>And without love, there cannot be truth.</i></p>
26	<p><i>Try this new approach, and</i></p> <ul style="list-style-type: none"><i>• your life,</i><i>• your problems,</i><i>• your relationships</i> <p><i>will take on a new meaning, my friends.</i></p>
27	<p><i>Are there any questions regarding this subject?</i></p> <p>QUESTION: <i>When parents give the child an</i></p> <ul style="list-style-type: none"><i>• unreal, or perhaps</i><i>• real,</i> <p><i>feeling of rejection, the child feels unworthy of love and therefore establishes a pattern of self-rejection.</i></p> <p><i>How does one work through this, even if one sees one's parents in reality?</i></p>
28	<p>ANSWER: <i>It [i.e., working through this experience and coming to understand the truth] happens</i></p> <ul style="list-style-type: none"><i>• naturally and</i><i>• by itself.</i> <p><i>The moment you understand your parents, the sense of rejection will disappear, even if they were cruel to you.</i></p>

***In understanding
what
made them cruel,
you will see it [i.e., see their cruelty] as
their problem,
and you will –
perhaps for the first time
in***

- truth and***
- reality –
know that this [i.e., that their cruelty]
had nothing to do with
your own worth.***

***So far
you know this [i.e., you know that their cruelty had nothing
to do with your unworthiness]
in your
intellect only;
emotionally
you will
feel unworthy
as long as
you feel that
your parents rejected you
because of
your unworthiness.***

***Due to
this [emotional] sense of unworthiness,
you are unable
to establish
constructive patterns
that will give you reason
to feel secure
in yourself
now.***

	<p><i>The destructive patterns constantly confirm your unworthiness.</i></p> <p><i>You are thus unable to get out of them [i.e., get out of your destructive patterns] until the basic understanding that your parents' • real or • imagined rejection of you had nothing to do with your worthiness is reached.</i></p>
29	<p><i>In the child's perception, the parents are powerful super-creatures.</i></p> <p><i>It does not occur to the child that they [i.e., the parents] are [in reality not super-creatures but normal] human beings • groping to solve their own problems and • struggling with their own puzzlement about life.</i></p> <p><i>When this truth [that the parents are struggling human beings] is recognized through real inner understanding, the sense of their rejection of you [assumed because of their cruelty toward you] must disappear.</i></p>

*It may have happened frequently
in your life
that*

- *you first felt*
- *rejected or*
- *slighted, and*
- *later*

*through a variety of circumstances
you became aware of
certain elements*

*in the situation [i.e., the situation that at first
had caused you to feel rejected]
you had previously ignored.*

*The moment
you realized*

*the significance of these [newly recognized elements in this situation],
you no longer
felt rejected.*

You understood

*that they [i.e., that these newly recognized elements in
this situation that had made you feel rejected]
had nothing to do with*

- *you and*
- *your worth.*

The facts

*remained the same,
but you no longer interpreted them
in the
same*

- *personal,*
- *self-diminishing*
way.

30

*It is exactly the same
with your parents.*

*The moment you
experience them
in their living reality –
at fault, surely,
but
now
understood in their dynamics –
the*

- impression and*
- reaction*

*must change
in you.*

*This does
not
mean you have to*

- understand them completely, or*
- know everything about them.*

*One never does,
even about people one is close to.*

*But
with your new understanding
you destroy the*

- limited,*
- rigid,*
- robot-like*

*image
in which you
emotionally
experience
them.*

Then they [i.e., your parents] become alive.

*You will
understand
at least some of
their difficulties [in life].*

*You will see that they [i.e., that your parents]
could
not
have acted
any other way,
considering
who they were at the time –
just as you
could not have acted otherwise in the past,
although you may
now
recognize your error.*

*The moment
you have this understanding [of your parents],
the original rejection by them
will no longer
cause you
to reject yourself [thinking that, because of their rejection,
you are of no value].*

31

Your question is important.

*However,
in the last analysis,
the only way
at one stage of your development
to heal
this self-rejection
is to know
beyond a shadow of doubt
that it was
never
you
who was rejected [by your parents].*

*The hurt inflicted upon you [by your parents when you were a child],
due to their*

- *blindness,*
- *irresponsibility, and*
- *undiscovered powerful currents of*
 - *frustration and*
 - *hurt,*

*had absolutely
nothing
to do with
you,
but was a result of their*

- *groping,*
- *pathetic,*
- *human*

*struggle to live
which,
when viewed from
the larger picture
of human development,
seems so valiant.*

Do you understand?

32

QUESTION:
*I understand.
Still,
when
a child*

- *is set in this
pattern of
self-rejection and*
- *has lived his life in this way,
he is*
 - *twisted and*
 - *distorted,
and loves*
 - *the rejection
rather than*
 - *the love.*

*The mere fact of recognizing [the human reality of] one's parents
will not resolve this kind of conflict.*

33

ANSWER:

***I do not say this [one answer I gave]
is the only answer.***

***There is never
just one solution.***

***You have learned
many other aspects of this pathwork
that are of equal importance –
and they all have to be
experienced.***

If

- self-rejection
can be cured by
other insights, and***
- destructive patterns
changed to
constructive ones,
so much the better.***

***I still say, however, that
distortion of truth [as here with the distortion of the truth
about the human reality of your parents]
affects you,
and therefore
it [i.e., the distortion about who the parents were
when you were a child]
ought to be remedied.***

***For the very problem you cite [i.e., the problem of feeling unlovable and
subsequent self-rejection],
this topic [i.e., the topic of looking at the human reality of your parents]
is a most essential one.***

***The moment you
experience
the important people
of your early environment
in their human reality,
you will no longer
need to practice
self-rejection.***

*You were attached to it [i.e., attached to feeling unworthy and hence self-rejection]
only because
the child in you
believed there was nothing else [possible but unworthiness
and subsequent self-rejection].*

*But the moment
you perceive
that you
were not rejected
because you were unworthy,
you no longer
have to cherish
your self-rejection.*

Do you understand?

34

QUESTIONER:
I will try.

ANSWER:
*Yes,
you have to try.*

*You see, there is often
such a strong resistance
to knowing
the reality
in this respect [i.e., in respect to your parents].*

*Your
"this would not help my problem"
is one form of resistance
and amounts to saying,
"I have no way of
gaining understanding
about my parents."*

***I tell you,
even if you now believe
it [i.e., if you now believe that understanding the truth about your parents]
will not help you
in this or that particular problem,
approach it
in a spirit of truth.***

***In your prayers, say,
"Even if I do not understand
why it will help me,
I just want
to see the truth
as far as I am capable of it."***

If you work toward the

- understanding [of the truth about your parents] and***
- recognition of your resistance***
***to removing this wall [that keeps you from seeing
the truth about your parents],***

***you will soon
see for yourself
what it [i.e., what understanding the truth about your parents]
will do for you.***

***You do not even
have to understand intellectually
now
how this [understanding of the truth about your parents]
could change
your self-rejection.***

***Just approach it [i.e., approach finding the truth in this matter]
from
the spirit
of truth –
[here] truth about
the people
who happen to have been your parents.***

35

QUESTION:

*Would you care to elaborate on
the psychological aspect
of the fourth commandment
[i.e., “Honor your father and your mother ...”]?*

ANSWER:

*Yes.
As usual,
there are many levels of interpretation,
but I assume you brought this up
in connection with our topic.*

*The fourth commandment
is so often misunderstood,
and much harm has come
from these*

- *misunderstandings and*
- *superficial interpretations.*

In this case,

- *forcing [one to honor his or her parents] and*
- *[feeling] guilt [for not fully obeying the fourth commandment]*

make

- *love and*
- *honor*

*into something
compulsive
that destroys*

- *real understanding
and subsequently*
- *real love and*
- *[real] honor.*

*In blindness [about who your parents really were],
you cannot*

- *respect and*
- *love*

when

*almost all you see
may be undeserving
of such*

- *love and*
- *respect.*

*When you
squash
the early impressions of the parents
and [then]
superimpose*

- *artificial,*
- *compulsive*
 - *love and*
 - *honor,*

*you are
even further from
true*

- *love and*
- *respect.*

*However, the
real
meaning [of the fourth commandment]
is exactly what I have said [in this lecture].*

See the truth [of who your parents really were].

*When you do so [i.e., when you see the truth of who someone really is, by that act]
you
respect
the basic human being in everyone,
regardless of
their many*

- *aberrations and*
- *blindnesses.*

36

QUESTION:
*But how long will it take
for humanity
to derive
the real meaning
of the fourth commandment?*

*We usually have to learn
for a whole lifetime
in order to correct such*

- *mistakes or*
- *distortions.*

37

ANSWER:

***How long will it take
for people
to correct
any distortion of truth,
• not only
of this particular one,
• but
of any other divine truth
that has reached humanity?***

***Any truth
can be distorted,
you know that.***

***When humanity
has progressed sufficiently in its development,
this [distortion of truths]
will no longer happen.***

***In order to
get to this place [of sufficient development so that
distortion of a particular truth will no longer happen],
the error [in the particular distortion]
has to be
• recognized and
• dissolved.***

***Self-awareness
must increase
and then [with this self-awareness],
little by little,
the distortions [of various truths]
will vanish.***

***You seem to believe that
the distortions
have to disappear [first]
before
you can
develop awareness.***

	<p><i>It is just the opposite [i.e., the awareness of truth has to come first, then, with awareness, the distortions will disappear]:</i> <i>the distortions exist</i> <i>because of</i> <i>your relatively low level of awareness.</i></p> <p><i>As such,</i> <i>the distortions themselves</i> <i>contain the remedy,</i> <i>for without them</i> <i>you could not</i> <i>come to perceive truth.</i></p> <p><i>I said this so often, and I say it again.</i></p>
38	<p><i>From a</i> <i>spiritual point of view,</i> <i>which is our vantage point,</i> <i>one person</i> <i>who gains inner truth</i> <i>in the sense of this pathwork</i> <i>has</i> <i>an infinitely greater influence on</i> <i>the entire cosmic development</i> <i>than do</i> <i>millions of people in error.</i></p> <p><i>This may sound like</i> <i>an incredible statement,</i> <i>yet it is utter truth,</i> <i>my friends.</i></p>
39	<p>QUESTION: <i>Just a comment in connection with our friend's question of</i> <i>how long it will take [for people to really derive the true meaning of</i> <i>the fourth commandment].</i></p>

*I have lived with children
in neighborhoods
where I saw
delinquent parents,
who were*

- *fallen, or*
- *drunkards,*

*yet the children
had reverence for them,
through*

- *acceptance and*
- *understanding.*

*And [conversely]
I have seen children
from well-kept homes
who were pampered,
but did not have such understanding.*

40

*ANSWER:
Of course
this is possible.*

*An otherwise delinquent parent
may have
a special quality
to give the child
something it needs.*

*Also,
the child may have been born
free of this particular problem
so that,*

- *organically and*
- *naturally,*

it perceives the truth.

No distortion exists here.

	<p><i>But it is also possible that such reverence is</i></p> <ul style="list-style-type: none"><i>• unhealthy and</i><i>• false.</i> <p><i>If it [i.e., if such reverence] comes from</i></p> <ul style="list-style-type: none"><i>• fear,</i><i>• guilt, or</i><i>• wanting to appease so as to be protected,</i> <p><i>then that has nothing to do with the real understanding [of the real humanity of the parents] we are talking about.</i></p>
41	<p><i>Do not begin by trying to</i></p> <ul style="list-style-type: none"><i>• love and</i><i>• honor</i> <p><i>what seems impossible for you now.</i></p> <p><i>[Rather] Begin by simply wanting to</i></p> <ul style="list-style-type: none"><i>• understand [the real humanity of the parents].</i> <p><i>The rest will take care of itself.</i></p> <p><i>Such understanding [of the real humanity of the parents] may often come much later in life.</i></p> <p><i>Then, after understanding [the real humanity of the parents] has been gained, the sting of</i></p> <ul style="list-style-type: none"><i>• fear,</i><i>• resentment,</i><i>• self-negation, and</i><i>• self-rejection</i> <p><i>will vanish.</i></p>

	<p><i>And that is the real</i></p> <ul style="list-style-type: none">• <i>honor and</i>• <i>love</i> <p><i>that</i></p> <p><i>one human being can have for another, no matter how erring the other person may be.</i></p>
42	<p>QUESTION: <i>I have a question from a friend who is absent.</i></p> <p><i>The need for pseudo-protection originates in the creation of an image.</i></p> <p><i>Can this need [for pseudo-protection] still persist after the image has been dissolved, and thereby contribute to the creation of a new image?</i></p>
43	<p>ANSWER: <i>Of course this can happen; this is what often happens in</i></p> <ul style="list-style-type: none">• <i>faulty or</i>• <i>insufficient psychological treatment.</i> <ul style="list-style-type: none">• <i>Certain levels [of consciousness] are reached,</i>• <i>certain patterns dissolved, but one does not go deeper.</i>

[After a certain level of psychological work]

One leaves well enough alone *[and stops the work before the deeper levels of consciousness needed to dissolve the root issue are reached],*

and therefore

the root,

which remains embedded,

may create

another destructive

• **pattern or**

• **image.**

**So it is always a question of
the right procedure:**

get to the roots

slowly but surely

on the next level *[of consciousness].*

• **Then** *[when the roots of the matter are addressed at the next level],*
of course,

this pattern will be

• **stopped and**

• **prevented from ever recurring;**

• **then a**

• **constructive,**

• **realistic**

pattern

can be established and

• **the love channel**

can open.

There is no more

need for defenses;

the individual

is open

• **to life,**

• **to living,**

• **to loving.**

44

QUESTION:

*Could you comment on
the Lord's Prayer,
particularly the words,
"Thy will be done
on earth
as it is
in heaven"?*

Could you tell us what

- *"on earth" and*
- *"in heaven"*

mean?

ANSWER:

- *Earth and*
- *heaven*

are not
geographical descriptions
of
life
here and now,
nor
of
the life
to come in the hereafter.

They mean
levels of your personality,
which automatically include
any state of life –

- *the physical as well as*
- *the nonphysical.*

The symbol for
earth
might be interpreted in many ways:
earth may be

- *your outer life,*
- *the material life,*
- *physical life,*
- *physical*
 - *actions and*
 - *outer facts;*

in short,

- *everything visible.*

*For
earth
is visible for you,
while
heaven
is invisible.*

*The symbol of
heaven,
therefore, is
all that which cannot be*

- seen or*
- perceived*

with the outer senses.

It [i.e., heaven] means

- your
inner*
 - actions and*
 - reactions,*
- your*
 - thoughts and*
 - feelings,*
- your*
 - motivations,*
- your*
 - soul and*
 - spirit.*

It [i.e., heaven] means the

- psychological,*
- emotional, and*
- spiritual*

*levels of your being –
those which cannot be seen.*

*You may
act outwardly
in the right way,
but inwardly
the motivations may be*

- selfish,*
- vain,*
- unloving, and*
- cowardly.*

	<p>One may</p> <ul style="list-style-type: none">• conform to all the [external]<ul style="list-style-type: none">• rules and• regulations• of<ul style="list-style-type: none">• Church,• society, and• public opinion, and• be faultless in [outer] conduct, <p>but</p> <p>whatever goes on in the soul may be very opposite to divine law.</p> <p>That place [i.e., whatever goes on inwardly in the soul] is</p> <ul style="list-style-type: none">• heaven,• the kingdom within of which Christ spoke.
45	<p>If you</p> <ul style="list-style-type: none">• are inwardly pure,• are inwardly open, and• inwardly fulfill the will of God, perhaps sometimes at the expense of outer approval from society,<ul style="list-style-type: none">• you are<ul style="list-style-type: none">• being true to yourself, <p>then</p> <ul style="list-style-type: none">• you have the<ul style="list-style-type: none">• integrity,• courage, and• humility <p>to stand up for what you really believe,</p> <p>[and]</p> <ul style="list-style-type: none">• you are<ul style="list-style-type: none">• doing the will of God.

	<p><i>If you ask for this [inward condition of purity, openness, and doing the will of God within] in your prayer, fully aware that this may be what He wants from you, then you do the will of God</i></p> <ul style="list-style-type: none">• <i>in heaven,</i>and <i>automatically also</i>• <i>on earth.</i>
46	<p>QUESTION: <i>In this connection, is it not rather significant that the first seven words of Genesis, in Hebrew, contain the words</i></p> <ul style="list-style-type: none">• <i>"heaven"</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>"earth"</i> <p><i>just as in the Lord's Prayer?</i></p> <p><i>An interpretation of the word heaven, [in Hebrew,] haShomayim, shows it is composed of the words that mean</i></p> <ul style="list-style-type: none">• <i>fire</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>water.</i> <p><i>Can you tie this together?</i></p>
47	<p>ANSWER: <i>Yes.</i></p> <p><i>Primitive humanity always took everything literally, and still does.</i></p>

*Only through
development
will humanity
see the deeper meaning
which will make so much more sense.*

The meanings of fire are:

the fire of

- *life,*
- *living,*
- *loving,*
- *enthusiasm,*
- *healthy activity,*
- *spiritual endeavor,*
- *courage,*
- *conviction one stands up for,*
- *strength that makes life a meaningful adventure.*

Water

represents

the emotions:

- *the flow,*
- *the state of being,*
- *a healthy passivity.*

Both

healthy

- *activity –*
- fire –*

and

healthy

- *passivity –*
- water –*

*are processes of
purification.*

Both
• *fire*
and
• *water*
 can be
 cleansing processes,
and both
 are needed
 for an
 • *integrated,*
 • *healthy*
 life.

Both
 are forces in the universe,
 which you
 • *tap, or*
 • *tune into,*
 by establishing
 truth
 in your soul.

The combination of
 these two forces [i.e., fire and water]
 brings you
 into harmony
 with the state of
 being
 which would mean
 heaven.

48

QUESTION:
Could you talk about
masochism?

ANSWER:
This has been
 • *discussed in previous lectures and*
 • *looked at in our work.*

If

- *the entirety of the lectures is understood, and*
- *the method of our work [i.e., our pathwork] is followed through, you will automatically understand the tendency of self-rejection called masochism.*

To recapitulate briefly, I would say that self-rejection may in some personality structures create a more active process of [self-rejection that is called] masochism.

Self-rejection in itself is masochistic.

But it is a question of degree.

As I have said before, if

- *the sense of one's unworthiness is stronger than*
- *the corresponding healthy forces, the only pleasure derived from living is found in pain.*

I still do not mean physical masochism; it [i.e. masochism] may manifest only on a psychic level, and never physically.

When it does manifest physically, it is in a very advanced state.

49

*Since
pain through rejection
seems
the only certain thing
that one can rely on,
one*

- *clings to it [i.e., clings to pain through rejection] and*
- *does not want to give it up.*

*Healthy pleasure
seems
hopelessly unattainable.*

*In other words,
masochism
is
a giving up.*

*If the ego
is too weak
to prove the world wrong,
as it were –
if the person
is unable
to assert
his right to*

- *live,*
- *love, and to*
- *have pleasure –
masochism is the result.*

*The world
seems to
deny your right of
selfhood,
and you give in,
agreeing with the world,
and make pleasure
out of pain
in a very*

- *wrong,*
- *unhealthy,*
- *self-defeating, and*
- *life-defeating
way.*

	<ul style="list-style-type: none">• <i>Giving in</i> <i>and going with the stream, as well as</i>• <i>fighting,</i> <i>are healthy processes,</i> <i>but both</i> <i>can be distorted.</i>
50	<p><i>Many other elements,</i> <i>too numerous to consider now,</i> <i>are also present [in masochism].</i></p> <p><i>This core [of clinging to the pain of self-rejection as the only way to be in life]</i> <i>can, however, always be found [in masochism].</i></p> <p><i>Until this core can be</i> <i>experienced</i> <i>through extensive self-finding,</i> <i>rather than</i> <i>just listening to my words</i> <i>describing a concept,</i> <i>many other levels</i> <i>have to be explored.</i></p> <p><i>On more superficial levels</i> <i>you will find that</i> <i>self-punishment</i> <i>is due to</i> <i>guilt.</i></p> <p><i>The self-destructiveness [or self-punishment, that is, masochism]</i> <i>derives from</i><ul style="list-style-type: none">• <i>a certain inability</i> <i>to cope with problems, or</i>• <i>the inner desire</i> <i>not</i> <i>to cope with them.</i></p>

*All the processes
of the images
we have*

- discussed and*
- found*

*are really
processes
of masochism,*
*because
the images,
whose patterns
embody
a negative tenet
that produces a painful result,
are
inherently
self-destructive.*

*If this [i.e., if this process of such images leading to an inherently painful
and self-destructive result]
is enjoyed
on some level of the psyche,
then we are dealing with
masochism,
no matter
how unaware of the*

- enjoyment or*
- satisfaction*

one may be.

51

*The real answer [to the question concerning the causes of masochism]
can never be found
in concepts,
no matter how true.*

*Such concepts [, even if true,]
may be
helpful indicators
to open the way
so that you may
experience
the truth yourself,
but this [i.e., but this being a pointer toward truth]
is all they [i.e., this is all even truthful concepts]
can be.*

*That is why so often
when questions of this sort are asked,
there is a feeling of*

- letdown and*
- disappointment*

with the answer.

*One
expects
liberation
from the [intellectual] answer –
and no [merely verbal, theoretical, or conceptual] answer
can ever give
inner
liberation.*

*Inner liberation
can come only from
experiencing
these words
as truth –
and this [experiencing these words as truth]
can happen only as a result of
breaking through
your inner resistance
step by step.*

*Your path
will
always
lead exactly
to where you resist most.*

If you have the courage to

- ***face this [place that you resist the most] and***
- ***cope with it,***
you can indeed
shorten the process.

However [, and conversely], if you

- ***shy away from going there [i.e., if you shy away from***
going to that place you resist the most],
you are bound to
make detours [trying to get around this place you most resist],
and have to come back to
this point of [greatest] resistance
at a later time.

Perhaps by then

- the resistance [against the process of facing and coping with this resistance]***
will have given way,
since the
unnecessary pain
you encounter
when you are
not in the process [of facing and coping
with this resistance]
will weaken it [i.e., will weaken the resistance].

52

So again I say to you, my friends,

- examine where***
you find resistance
accompanied by
the desire
to avoid
looking at it [i.e., to avoid looking at the resistance].

*That [point where you find resistance and find resistance to look at the resistance]
is*

- *the very point,*
- *the very threshold*
you must step through
at one time or another
before
you can become free to
 - *unclog the love channel and*
 - *live a productive life*
in which you
 - *feel useful and*
 - *know*

*that yours [i.e. that your part
in God's universe]*

is a meaningful part.

*Only by
tackling
what you
most*

*want to shy away from
will you find
the door
behind which
lies the answer.*

I cannot emphasize this strongly enough.

53

QUESTION:

*In connection with this,
I have found that
I have always shied away from
sex.*

*And I have further discovered that
I feel it [i.e. I feel sex]
is a
crime.*

*As I went deeper,
I discovered that,
in reality,
sex is
pleasure.*

*So I found that
for me
pleasure is
a crime.*

*And so, all along,
I have sabotaged*

- *pleasure and*
- *joy.*

*Now
although I*

- *see this and*
- *know it,*

*I don't know
what to do about it.*

Can you give me a hint?

54

*ANSWER:
Yes, my dear.*

*I believe the next step
will give you the answer
[to the question of] why
you have rejected pleasure [including the pleasure in sex].*

*You will then find that
you reject*

- *pleasure*

*because
you reject*

- *yourself.*

	<p><i>I repeat that the knowledge [of this truth that you reject yourself] alone will not be sufficient [to resolve this matter and stop the self-rejection], [rather,] it [i.e., rather, this truth that you reject yourself] has to be experienced in your emotions.</i></p> <p><i>The continuation of this work [i.e., the continuation of this pathwork] will finally bring you this awareness [i.e., will bring you this emotional experience of this truth that you reject yourself, and hence, emotional awareness of this truth].</i></p>
55	<p><i>Now, why do you reject yourself?</i></p> <p><i>The answer will derive partly from recognitions you have already made, which you will then tie up with this new understanding.</i></p> <p><i>Your rejection of</i></p> <ul style="list-style-type: none"><i>• happiness,</i><i>• joy,</i><i>• pleasure,</i><i>• life, and</i><i>• love</i> <p><i>is in reality just a rejection of</i></p> <ul style="list-style-type: none"><i>• yourself.</i> <p><i>This is exactly what I discussed tonight.</i></p> <p><i>Begin to investigate what kind of human beings your parents were, as well as others in your family.</i></p>

56

QUESTION:

*In seeking to communicate
we must resort to
words, of course,
and unless we get to
the meaning of them,
they [i.e., the words]
are lost.*

*The word
masochism
was used.*

*Along with it
comes the opposite term of
sadism.*

*Modern schools of psychology
rather use the word
"algolagnia" [which is sometimes defined as sadomasochism]
to refer to
both
• sadism
and
• masochism,
calling
• one positive,
• the other negative.*

How do you regard this?

57

ANSWER:

This is perfectly true.

*There cannot be one
without the other.*

*Both are
one current
of
inflicting pain.*

*The so-called sadistic person
inflicts pain
on others
as a
protection for the self –
a pseudo-protection of course.*

*At times,
the very same person
may find it
against his interest
to do so [i.e., against his interest to inflict pain on others].*

*He may then [i.e., he may when he inflicts pain on others]
• come into conflict with his surroundings; or
he may find it to his disadvantage because he
• fears losing the person he needs,
whose
• love and
• protection
he wants.*

*So [because it is disadvantageous to inflict pain on others]
he will
invert this force
that exists in him
due to
unresolved negative tensions.*

*He cannot simply
dispense with it [i.e., cannot simply dispense with this force]
at will,
something has to happen with it [i.e., has to happen with this force] –
either
it goes out
to another person,
or
he directs it
to himself.*

*Only
the dissolution of this force
will stop*

- *the sadistic*

and

- *the masochistic
current.*

58

*So these two forces
are really
one and the same.*

*The only difference
lies in the direction.*

*In what direction they are used
makes very little difference,
in the last analysis,
because*

- *if
you hurt someone else,
you must eventually hurt
yourself.*

- *And if
you hurt yourself,
you must eventually hurt
someone else.*

*This is so
because
this current [to inflict pain on yourself or on another]
derives
out of blindness,
and it must
make
you
blind.*

*Since this current [to inflict pain on yourself or on another]
derives
from a lack of understanding [i.e., lack of understanding in you
from your blindness]
it will cause
you
to lose
your own
capacity
to understand.*

*The only difference
is in timing –
who is affected first [i.e., in sadism, the other is affected first, and you
are hurt secondarily by losing your capacity to understand, and in
masochism you are affected first and the other is affected secondarily
through your blind behavior toward the other, a blindness that is
increased by your masochism].*

*The secondary reaction [to oneself or to the other]
is then a delayed one.*

59

*Psychology
has used certain terms
to describe
this infliction of pain.
Spiritually
it is absolutely true
that there is
this current of
cruelty,
and no matter
toward whom it is directed in the first place,
it takes its toll
eventually
on all concerned.*

It is very shortsighted to believe that

- masochism

indicates a better character trend
than

- sadism.

60

I bless

- *each and every one of you, and*
- *all my other friends everywhere.*

- *May you perceive
deep in your*

- *heart and*
- *mind*

what I said to you tonight, and

- *may it give you*

- *courage and*
- *strength*

*to pass through
the closed door*

*within yourself,
so as to gain*

- *light,*
- *safety,*
- *freedom, and*
- *a productive life.*

*It [i.e., all that I said to you tonight leading you to the courage to pass through
the closed door within thereby enabling you to gain
light, safety, freedom, and a productive life]*

*is right there for the asking,
so much closer than you think.*

All you have to do is

- *extend your hand and*
- *relinquish your old pseudo-safeties.*

Be in peace.

Be in God!

For information to find and participate in Pathwork activities world wide, please write:

The Pathwork® Foundation
PO Box 6010
Charlottesville, VA 22906-6010, USA
Call: 1-800-PATHWORK, or
Visit: www.pathwork.org

The following notices are for your guidance in the use of the Pathwork® name and this lecture material.

Trademark/Service Mark

Pathwork® is a registered service mark owned by The Pathwork Foundation, and may not be used without the express written permission of the Foundation. The Foundation may, in its sole discretion, authorize use of the Pathwork® mark by other organizations or persons, such as affiliate organizations and chapters.

Copyright

The copyright of the Pathwork Guide material is the sole property of The Pathwork Foundation. This lecture may be reproduced, in compliance with the Foundation Trademark, Service Mark and Copyright Policy, but the text may not be altered or abbreviated in any way, nor may the copyright, trademark, service mark, or any other notices be removed. Recipients may be charged the cost of reproduction and distribution only.

Any person or organization using The Pathwork Foundation service mark or copyrighted material is deemed to have agreed to comply with the Foundation Trademark, Service Mark and Copyright Policy. To obtain information or a copy of this policy, please contact the Foundation.